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Records inform us that in the year A.D. 776 many of the Ainu chieftains about the northern barriers, which barriers were ever being pushed gradually back, made a great assault on their hereditary foes. They fiercely attacked a fort near Sendai and were so determined in their efforts that at last they took it with all the munitions and supplies stored there. Moreover, they killed the commandant and nearly all the garrison, and spread terror right and left throughout the country as far south as Tokyo, which was at that time known as Musashino. Many terrible battles were fought on land and sea, the victory sometimes resting on one side and sometimes on the other. But in the ninth century the terrible age-long conflict was brought to a close, the victory resting with the Japanese. In the year 855 a civil war broke out among the Ainu, and this so weakened them that when they rose again in 878 it was comparatively easy to deal with them. Since that time the Ainu have not given much trouble and are now a thoroughly subdued people and most loyal to their Japanese conquerors. Some of the chiefs who submitted are said to have become *daimyō*, and doubtless there were many inter-marriages of the two races, as in Hokkaidō at the present time. There are undoubted, ineffaceable traces of this mixture to be seen today throughout the old parts of the Japanese Empire.

When in his fits of madness, Anra, as was shown in the last chapter, supposed himself to be effectually slaughtering enemies in the shape of Japanese warriors, clothed in ancient armour. On such occasions he was "up and at 'em." He meant to avenge the slaughtered dead and to defend his own hearth and home on the top of his little hill. When a child, he had seen both his father and mother, and perhaps his grand-parents too, doing the same kind of thing and hearing the same sounds, as his wife also had done and died. Doubtless, too, he uses the same old sword which

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had been handed down as an heirloom. I can not but think that he was, when in these fits, living in the distant past, his mind having been imbued with stories of the old battles which had been waged by his ancestors.

I hear in this madman another echo of his doomed race resounding down from the ages. I seem to see this poor old fellow, knowing him as I do, engaged in this strange psychic warfare, in this purgatory of war and bloodshed, flushed with the primitive emotions, the ardour and bitter hatred of the hundreds of battles his forebears waged in defence of their beautiful and beloved fatherland. No doubt this old man will die in the midst of one of these fights, so glorious to him.

Some reader may perhaps wonder whether or no Anra the madman's wild fits of visions and frenzy imply what has been termed a psychic "reversion to type;" in other words, whether he is not at such times in the spirit of his ancestors, whether or no his forefathers are now living over again in him the life they lived in history. All the savage hatred and fury of battle are there in full swing and measure. Such an idea would not be in the least contrary to Ainu psychic and religious beliefs. Indeed, it would be quite a natural thing for them to expect. Perhaps this will become more apparent as we proceed with our account of the Ainu. At all events, it is quite certain that the people expect the spirits of slaughtered animals to return and take up their lives again and live on this earth in the same way as before; and the life of human beings and that of the lower orders of creation are thought to be of one and the same essence.

In his ravings, Anra imagines that he is being persecuted by what he terms, *Koropok-guru*, who are, he says, "fiends and dwarfs." Such beings, he informed me, were here together with the Ainu in olden times and were exterminated by his ancestors. That is the reason he believes they are on the side of

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155 the Japanese warriors who appear. They were the
158 old-time enemies of the Ainu in common with them. He told me, furthermore, that they were pit dwellers.

172 That some people certainly did live in pits in
342 Hokkaidō and also in Saghalien cannot be doubted, the superstructure of many dwellings being in form very like the ice houses of the Esquimaux. But that they were a race of dwarfs remains yet to be proved. There are no human remains of such, nor are there any place-names other than Ainu in Hokkaidō, excepting those brought here by the Japanese. In the year 1878 I saw hundreds of the remains of these dwellings in the shape of pits, particularly at Kushiro. Some of the excavations suggested old fortresses, and from the heaps of stones they contained one might very reasonably infer that these were missiles used in fighting by those who occupied them.

It has already been shown that the aborigines of ancient Japan were called by a name which means, when translated from the Japanico-Ainu, "Dwellers in earthen houses," *i.e.* just "Pit-dwellers." In Saghalien the name for such dwellings is, *toche*, "earth houses." They were built over shallow pits which were about three feet deep. The superstructure consisted of poles set up and bent over at the top ends; they were well covered with bark, straw and earth. There are stories which tell how the Tungusic inhabitants of Saghalien used to attack these dwellings by sudden swoops upon them, riding on reindeer, stuff lighted grass down the holes used for the smoke to escape from, kill the men as they rushed out, and take the women and children captive. We are informed that the Ainu gave up living in such pit-dwellings many years ago and the present inhabitants of Hokkaidō have quite forgotten all about such houses. The remains of them now to be seen mean nothing to them. The northern Ainu say they abandoned them because they were so stuffy. When used now, it is only